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TAINÉ'S HISTORY OF ENGLISH LITERATURE.

THE author, in an introduction to the English translation, thus states the plan of the work.

"A nation lives twenty, thirty centuries and longer, and a man lives but sixty or seventy years. Nevertheless, a nation has a good many points in which it is like a man."

He recognizes, in the life of a nation, a continuity as strict as in the life of an individual; and by the study of a nation's literature in its representative authors, follows "the change in tastes, and persistency in instincts, sees the national character moulded in forms, determined partly by its own nature and partly by tradition, — but through all, manifesting a persistent personality, — the adult fulfilling the promise of the youth and child."

That this is true, all will admit. Nor is it difficult to see the national characteristics as they crop out in succeeding centuries, and under different circumstances, — to mark their growth and development in the nation as we observe the physical growth and intellectual development of the individual. The title of this book seems to us a misnomer. It is rather a psychological history of England, illustrated by a critical analysis of its literature. Each writer thus becomes a representative of some element of the national character, as it existed at a certain epoch, — and the sum of the writers of any period is supposed to reflect this personified nation at different periods of life. It "places before us all the literary forms and poetical images, all the variations of thought, sentiment, and expression, in which the soul of the English nation has found delight."

A poem, a code of laws, a declaration of faith, is nothing but as it enables us, by the study of the document, to see the man behind it. We thus "reach back to this existence, and endeavor to re-create it"; and having seen the visible man, we look for the man invisible. His words, gestures, clothes, visible acts of every kind are expression merely. They reveal the soul. Every external fact of existence is a symbol. While with our eyes we read the text, our minds pursue the continuous development and the ever-changing succession of emotions and conceptions, out of which the text sprang. We "unveil a psychology." Thus we get at individual character, and by a generalization of the literature of an epoch, eliminating the accidental and retaining the essential characteristics, we reconstruct "the great being that we call a nation," as it looked, thought, felt, and acted through the several stages of the national life.

This certainly is an admirable method of the study of history, and assigns its true place to literature. Manners, customs, dress, modes of living, architecture, poetry, painting, all forms of art and literature,—everything is but the medium through which we see, first the man, then the nation, at each successive epoch. Of course, in applying this method, we should not all arrive at precisely the same conclusion,—every one's judgment being modified by the extent and accuracy of his knowledge, and his own idiosyncrasies. History is, after all, rather a philosophy than a science,—a fact which our author would be slow to admit. In the work before us, we must make allowance for the nationality of the writer, in addition to his personal peculiarities. For the first, we think it well for us to see ourselves as others see us; but it would be strange if we always recognized the portrait at a glance, since —

"The mind sees not itself,
But by reflection from some other things";

and we, perhaps, have been too much in the habit of looking into the national mirror. This book gives us the "counterfeit presentment" as it appears in "French plate," and we confess that we are not wholly dissatisfied with the image. Though not perfect,—what is?—it is in the main just and discriminating.

The author's descriptions of the old and new countries of the Saxons, and the influence of climate on character, are undoubtedly exaggerated; but this we must pardon in consideration of nationality, and the vividness it imparts to his style. A writer who says so many things, and knows everything,—or thinks he does,—must say something that we can't accept upon everything; and the literal critics, who can't see beyond the letter, will find no difficulty in gainsaying nearly every proposition of what may be, as a whole, a vivid and truthful word-picture. His final judgments are, it seems to us, more free from prejudice and more essentially just than we should expect from his style, which, in many instances, is positive and confident almost to flippancy.

Thus, in his contrast of the German and Latin races, he says of the Saxons, "Human and moral instincts have, at length, gained the empire of them; and among them, the need of independence, the disposition for serious and strict manners, the inclination for devotion and veneration, the worship of heroism." "Here are the foundations and the elements of a civilization slower but sounder, less careful of what is agreeable and elegant, more based on justice and truth." We are satisfied with this, and consider it a candid, discriminating, and appreciative judgment.

But our space is limited, and we can but glance at his estimate of our literature, as it is manifested in his criticism of our great writers. We may say, however, that the same appreciative and catholic spirit pervades this portion of the book as that to which we have specially referred. We may sometimes be startled to find that an author who, by common consent, has been awarded a prominent place, is thrown into the background; but quite as often one is brought forward who had not been placed in the foreground by our English critics.

Of Chaucer, from whom he quotes liberally, he says "that we can discern here, before any other nation, the germ of the domestic novel as we write it to-day." "At the distance of a century and a half, he has affinity with the poets of Elizabeth by his gallery of pictures, and with the reformers of the sixteenth century by his portrait of the good parson."

He places Surrey, whom he styles "an English Petrarch," higher perhaps than he has been placed by the critical judgment

of his countrymen. Of Spenser he says, "The heart within was the true poet; from it all proceeded." "His was a soul captivated by sublime and chaste beauty." Speaking of his style, he says, "He develops all the ideas he handles. He stretches all phrases into periods. Instead of compressing, he expands."

Shakspeare, on the contrary, condensed. "Every word pronounced by one of his characters enables us to see, besides the idea which it contains and the emotion which prompted it, the aggregate of the qualities and the entire character which produced it,—the mood, physical attitude, bearing, look of the man, all instantaneously, with a clearness and force approached by no one." "A word here and there of Hamlet or Othello would need for its explanation three pages of commentaries. No one, we think, has given us a more vivid idea of poetic imagination as exhibited by Shakspeare than our author. Martineau says of science, it is not, as we are apt to suppose, the method by which all things were created, but the alphabet by which we, slowly and with difficulty, spell out the instantaneous thought of God. So our commentaries on Shakspeare are little more than a studied analysis of what Shakspeare saw and felt in a living synthesis. But we have not space for half we would like to say. Of modern authors, we have been particularly struck with the chapters on Macaulay and Carlyle.

We know of no better analysis or juster estimate of those authors than is contained in these volumes. It does not disturb us, that the author's standard of criticism is French rather than English; for his insight and the catholicity of his spirit are such that he allows us to make our estimate of a writer according to either standard, from materials skilfully and fairly arranged. Thus of Macaulay he says, "If he analyzes a literature, he empanels before the reader a sort of jury to judge it." "In France, criticism is less subservient to morality, and nearer akin to art." "When we try to relate a life, or paint the character of a man, we are spectators, and nothing more." This is illustrated in his treatment of Macaulay (see p. 411, vol. 2). Summing up a critical notice of his powers, he says, "Macaulay brings to the moral sciences that spirit of circumspection, that desire for certainty, and that instinct for truth which make up

the practical mind, and which from the time of Bacon have constituted the scientific merit and power of his nation. If art and beauty are lost, truth and certainty are gained. We had intended to speak of other writers, but find it difficult to select; and will merely repeat, that while the literal critic will find any number of propositions and literary estimates to disagree with, it will still be found one of the most suggestive, instructive, and fascinating books of the time.

B. F. T.

REPORT OF A LESSON ON HEAT.

How was it out-of-doors this morning when you came to school? Cold.

Are you cold now? No. How does that happen? Got warm. How did you get warm? The room was warm. But what warmed the room? The fire in the furnace.

I will warm you a little more with this flame — only you must imagine it is a great fire out-of-doors. Come and hold your hand near it; others come and try. How do you know it is warm? We feel it. But how *can* you *feel* it, when you are not touching it? Come and feel this table without touching it. How is it that you know the flame is warm? The heat comes to us. It does? how do you know it does? Because we *feel* it, we know it comes.

Suppose I try to tell you *how* it comes. It is just as if this flame had a great many arms, and stretched them out in every direction (representing on the blackboard), and these arms reach out to you where you stand — arms of *what*, shall we call them? Arms of heat.

They can't reach all the rest of you, they are so short; but the large fire, we can imagine, would have very long arms that would stretch out and take hold of every one of us, and make us feel its heat. How then are we warmed? By the "arms of heat" from the burning fire.

Can you see them? No; but we know they are there, by the feeling we have.

Here is a heated flat-iron; let us see how far its arms reach.

See if you feel any of them, Harry. If Johnnie stands here, and Harry there, which do you suppose will feel most heat? Why, should you think?

I'll tell you what I think. The arms of heat go out from the iron, for they are restless, and like to be in motion, and they find Johnnie's hand there and a great many of them take right hold of it and so it feels—how? Very warm. And I judge by the look of his cheeks that some of the arms have reached them, but some have gone by Johnnie, seeking for something to take hold of, and have found Harry; but they are tired, perhaps, for they are not so strong, and Harry hardly notices them, but they are arms of heat just the same, and were just as warm and strong when they started. Shouldn't you think that might be the way?

Perhaps you could give another name to these *arms*. There are arms of light, too, that go out from the sun and the flame,—and we call them? *Rays* of light. And we might call these arms of heat, rays of heat.

Tell me now how it is that a bonfire heats you. Standing in the sunlight, how are you sometimes warmed? I will write it.

I. The sun and the fire send out rays of heat that warm whatever they find.

Sometimes the rays of heat are shut up in a stove; what can they do then? They come through. Do they? Think how the rays of light come through a glass chimney,—is that the way the rays of heat behave? I shall have to show you.

Take this iron hair-pin and hold it in the flame; and Jimmie may hold a slate-pencil at the same time; what happens? . . . The heat has come into the iron. Jimmie holds his; has the heat got into it? No. Take it out and touch your finger to the other end. That is hot, but the heat did not go away through it. Which then does the heat like best for a messenger, iron or slate? Iron. And the stove is made of iron, which takes the heat of the fire very easily, but it cannot hold it, and we can get some of it to cook with if we like. The iron tea-kettle will give its heat to the water that is in it, and the spider to the food in it. And so the heat goes through the iron to anything that touches it. We say in speaking of it that the iron leads or conducts the heat, and so it is called a *conductor of heat*. I will write—

II. Iron conducts heat.

Listen again: we said that iron would conduct heat from the fire to other things, and warm them; but when we are warmed by the fire in the stove, we do not go and *touch* it, to have the heat warm us; how then are we warmed? Perhaps rays go out from the stove as they do from the flat-iron. Yes, they do, and there is still another way — the two ways we have spoken of are very much alike; in both, the rays go out in all directions; only in one case they go through something we can see, and we say that that is a *conductor* of the heat, — in the other where the rays do not go through anything that is visible to us, we say it is simply *radiated*.

But there is one other way that is different. It is the way this room is heated for the most part. Mary, if you went to the register, how would you know there was a fire in the furnace? The heat would come up. Would it feel like the heat that is radiated from the flat-iron, do you think? Or would it be like the heat that is conducted to us by the iron when we touch it? Stand a moment, and tell what it is like. Yes, a hot wind. And wind is what? Moving air. This, then, is hot air in motion. What made the air hot? The heat of the furnace. Think now what makes the room warm. The hot air. Yes, there is a current of air from out-of-doors that stays by the furnace till it gets hot; and then, since hot air always moves up if it can, it comes up to us, and either heats or drives out the air that was here before. What carries the heat this time? The air, and how? By going with it, itself. What is the *conveyance* by which the heat goes? The air. I will write, air conveys heat. Now you shall do some thinking yourselves. There are other conductors of heat besides iron, other radiators of heat besides the flame, the sun, or the flat-iron, and other conveyors besides air. Let us find some of them. Think of things that have heat in themselves, — so much heat that we *use* them for their heat? Coal, wood, peat, gas, etc.

How are they made to radiate it? By letting them burn in the open air.

Think of other things that will take heat from a fire, and radiate a part of it again. Iron or tin screens, and almost every metal.

Think of something that will *conduct* the heat as the iron hair-pin did, when one end of it was in the flame. A silver spoon in hot tea, a lifter on the hot stove, a tin dish that will be hot at the top though only the bottom touches the fire.

Tell me now things that will convey heat. Air, soap-stone, water, and a great many more.

Read the sentences from the board.

I. The sun and the fire send out rays of heat that warm whatever they touch.

II. Iron conducts heat.

III. Air conveys heat.

And since we wrote those we have found that a great many other substances do these same things, one or all of them; we will change them for this, which you may write upon your slates:

Heat moves by conveyances, by radiation, and by conduction.

And if at any time you cannot tell which of the ways it is that any heated thing gets or gives its heat, you must ask here at school, or your older friends at home; sometimes heat is moving in all the ways at the same time.

From a Teacher's Note-Book.

WHERE WAS THE POWER?

BY MRS. H. K. POTWIN, AUTHOR OF "RUBY DUKE."

[Continued.]

ALL through the autumn and winter following, packages of fruits and other dainties were left almost daily at the door on the upper landing of this well-filled house. If Miss Gray knew from whence they came, Jack also knew how acceptable was her silent gratitude.

The next year Jack graduated with honor, and immediately entered college, in the same city; therefore, although they might not meet daily, they did not feel that they were parted.

Miss Gray had now become firmly established as Mr. Hamblin's principal teacher; her salary had been increased, and she had made steady improvement in her method of imparting knowledge, until there seemed nothing more to be desired; the

pupils were her most enthusiastic adherents, the corps of teachers regarded her with increasing respect. The only apparent change was, that since Jack left school no one had had the power to call forth that wonderful smile. Gentle and kind she could not fail to be, but Jack had made her genial, as others could not.

Mr. Hamblin, respecting her proud reserve, had never since offered to accompany her home; but when they were again caught in a storm before the exercises closed, and perplexities settled upon her still face, he brought from his private room a second umbrella, and silently offered it. The faintest possible flush rose to her cheek as she looked into his face. Her thanks were low, but it was evident she appreciated the delicate attention; and he, bowing adieu as their ways diverged, waited still to be trusted.

One sunny Saturday morning, Jack drove up to the great, bald-looking city tenement-house, and fastening his horse, climbed the stairs to ask Miss Gray to ride with him.

"Would she like a breath of country air?"

The very thought gave her new life, and soon they were on the way, as free and happy as old friends. Little jets of thought and sentiment flashed between their souls. Jack said, in his enthusiastic manner, —

"I feel as if I had always known you, Miss Gray; I believe I felt so the first time I saw you at school."

"All whom we meet for the first time, Jack, are not strangers; and many that we talk with every day for years, would always be unknown to us, and we to them. A new face sometimes has friendship written all over it. The meeting of such souls is an event in life; it may have been so with us."

Jack was happy; for Miss Gray's reticence had never before allowed her to speak so freely, even to her pupil. Few had seen beneath the calm exterior; few understood the hidden strength she held in reserve. To this merry-hearted boy had been revealed more of her rich nature than to any other, and he loved her as he would an older sister.

"You must have some flowers, Miss Gray, to carry home."

"Yes; can we explore these woods? Is there time?"

"The whole day, if you choose." And drawing up to the road-

side, he helped her to alight. It seemed to Jack that his teacher for once would throw off all thoughts of care. She roamed the tangled wood with the freedom and delight of a child; the low branches, she said, brushed all the cobwebs from her brain. She found the sly crevices where the lichen-cups conceal their jewels; the solitary spot where the fragrant twin *linnæa* grows most luxuriantly, and the delicate *mitella* sends up a white raceme from its two heart-shaped leaves; her quick sight detected the partridge vine, where, later, the scarlet berries might be found. She saw where the rankest clumps of ferns were concealed, and gathered the uncurled fronds in great, generous bunches, and mixed them with the curiously-shaped maiden hair, carrying back to the carriage enough of the wealth of the forest "to trim her humble rooms most gorgeously," she said.

As he left her at the door he hoped they'd be able to go again, some day; but many months slipped by, and she neither saw nor heard from him. The winter came and passed, and Miss Gray believed Jack had forgotten; but that last meeting and the ride lingered in her memory for many a day. At last rumors reached her that he was not doing well; had more than once gotten into disgrace with the faculty.

It was during the first term of his second college year that these rumors assumed a definite form.

One afternoon Mr. Hamblin asked her to remain a few minutes.

"I find that Jack is in trouble; his father is distressed and angry with him. Mrs. Ellis has sent a note to you, — here it is: she seems to have known something of your influence over him. I think you may do him good now; you certainly brought to light happy traits that had lain dormant before. He is getting off the track again; but I have faith in the fellow, if you do not give him up, Miss Gray."

She took the note, rewarding him for his faith in her young friend by one of those responsive smiles that lent to her quiet face a wonderful glow. As she read the note, a spasm of pain chased the smile away, and glancing up, her dark eyes full of sadness, she said, —

"If I write a line to Jack, how can he get it, Mr. Hamblin?"

"I will take it, if you like."

"Thank you ; you are very kind to me."

The words were simple, the tone meaningless, but he was moved, despite his apparent indifference. As he waited for the note, he thought how gladly he would brighten all her life by kindness if he might. The temptation was strong to tell her so then and there. But no, he had read her nature too well to risk so much. He should not gain her friendship by sudden impulse, — and he might lose his teacher.

Saturday morning came, — her day of freedom. The increased salary had allowed the luxury of another room, — up under the roof, to be sure, but neatly furnished, and looking beyond the toiling, busy crowd below, to distant hills and a fine expanse of western sky.

This was her refuge ; where her weary mind sought rest, and her hopeless heart found all of peace she ever expected to find on earth.

As she sat there dreaming, steps came over the stairs, and a rap at the door wakened her.

"Jack, you have not quite forgotten me, then?"

"Why, Miss Gray, I should have called here long ago, but did n't think you'd care to see a wild boy."

She led him in, and sat near, winning him at once with that radiant smile that had rewarded him once before.

"I always care to see you, Jack. I have but few friends, you know. Outside these poor rooms, you are the only one in the great city who keeps, with me, my secret."

"That's so, Miss Gray. I wish I'd not kept away so long."

"I wish so too, Jack ; and now that you have come to see me, you will let me prove myself a friend and help you, as I used to."

Jack wanted to stand well before her. He had hoped she was unaware of his fall from rectitude ; and when, in calm, tender tones she told him of the stories reaching her, and the pain it had given her, he was inclined to fall back upon his dignity and reserve. Flushing angrily, he asked, —

"Is it friendly to believe all you hear of me, Miss Gray?"

"Do you doubt my friendship, Jack?"

"I thought one attribute was trust."

"A better attribute than blind trust, Jack, is faithfulness and I can plainly see that you have not the innocence of the boy I first knew."

"I'm older, Miss Gray; you'll find little of innocence after you are fairly launched into the world."

"The world cannot take our treasures unless we give them, Jack. One may see the fire and not rush blindly into it. But I didn't ask you here to rebuke, or censure, or make you unhappy, but to tell you something. May I?"

"Yes, Miss Gray, I'm resigned," he answered, in a reckless, don't-care tone, unlike his former happy way. "You're just like mother."

"And you believe in the *mother love*, if you do doubt my friendship a little?"

"I believe in both, Miss Gray; I'm ashamed of myself; but the truth is, I'm in with a hard set of boys, and am not going right, that's a fact."

"Never mind confessions, Jack; let me read you a page of my own life, one that I have not opened for many a long year, and never thought to again; but if it might help you to be firm as a rock to resist temptation, I shall not regret the bitterness of returning to it."

"Don't, Miss Gray, don't. I'll do all you ask without; it's too much for you to do this for me."

"No. If you were my young brother, I should do it gladly. I will call you brother. How will that do, Jack?" giving him her hand.

He caught it fervently, saying, —

"You are kind as any sister could be, I'm sure."

"Let me hasten, and make the story short. After hearing it, I believe you will grow strong to say 'no' to any companion. I was about as old as you were the first time I saw you, when my first grief came to me: before that, life had been a succession of gala days. My parents were wealthy, my home a paradise of comfort, refinement, and beauty. I was an only daughter, with one older brother, and he was the pride of our hearts; all the hopes of my parents centred in him; my mother and I cared for no pleasure we might not share with him; and his joys

were magnified, if we could partake of the same. Then came the first sorrow. The father died ; a noble man, kind, indulgent, tender. My mother was broken-hearted. In her helplessness and grief she turned to my brother, intrusting all her interests to him. We had not a thought that he could fail us. He was in college then, a tall, handsome, manly fellow, with a host of gay friends that followed him everywhere. But he loved us best ; he gave us all his leisure time for months, until we had become accustomed to our sorrow. He was gentle, thoughtful, and considerate, and we loved and trusted him, oh, how entirely.

"But the cloud still hung over us ; my mother could not rally from the first blow ; her health was shattered ; and when her only son, beloved and trusted, was tempted, yielded, and fell, she could only fold her hands, and with tearful entreaties win him back to us. Many times false friends allured him from us, helping him to fall lower and lower each time, until prayers by day and tears by night were the portion of this best of mothers, but all of no avail. Gradually our large property dwindled away, and one day, with the suddenness of a hurricane, we realized that our home was lost to us. We were penniless, friendless, homeless ; and he who had promised my father on his bed of death to care for us as tenderly as human love could, was wrecked with all the rest. It killed my mother, Jack ; her heart was broken, and in mercy God took her home. One faithful creature clung to us through it all — my good nurse ; you have seen her. I need not tell you of the misery since, the utter hopelessness, the depths of degradation and sin. I *cannot* tell you of my brother's life, his vile companions, my days of torture and my nights of terror, until the wrath of the Lord struck him down a helpless imbecile, and I, in my despair, found that in wrath He still remembered mercy, for my brother did not die. The rest you know. I found my present position as teacher, glad to earn my daily bread. My mission now is to care for one who, if he could have been strong to resist temptation, would have died to save me one hour's pain."

The retrospection had been too much for her. The lip quivered, the voice trembled, and, with the last words, her head sank upon the white, slender hands, and sobs shook her whole frame.

Jack was silent. His lips worked convulsively; but her grief was too violent for words of his to quell. It died away at last, and looking into his sympathetic face, she said, —

“Your mother loves you, Jack; you are all she has. Will you fail her? Will you yield to selfish gratification, and rob her of a son?”

He rose, took both her hands, saying, —

“Miss Gray, I’m glad I know this; God bless you for telling me. Before Him and with His help I promise to stand upright in the future, and firmly turn from every weakness. I will not fail her. I will not fail you, my sister. Do you trust me?”

“As never before, Jack.” And the smile that won him first, beamed on him now, through her tears, with all its illuminating light.

ADVANTAGES OF A COUNTRY EDUCATION.

THE teachings of Nature and the influences of Art are made apparent in many of the pursuits in which men are engaged. Equally instructed in rudimental knowledge, some are thrown into positions where they have to rely upon themselves for all additions to this knowledge, whilst others are placed where the intelligence and experience of those around them can be substituted for their own acquirements. The first, from the necessities of their position, become the students of nature. They have been instructed in the laws that govern matter and mind, and try to apply them to all that comes under their observation. Alone, and with time for thought, it is a constant occupation to solve the problems that are constantly presented. This, after a time, grows into a habit, and they become inductive philosophers unconsciously. Those who are not driven to this mental exercise by reason of others solving their problems, soon become impatient if such labor be required, and soon lose the ability to pursue any philosophic investigation that requires a disciplined application. The fullest exercise of the perceptive faculties, the closest comparisons, and the best conclusions, characterize those who, after preliminary rudimental instruction, are required to work without the assistance of others.

These points may perhaps be better illustrated by taking for examples two persons educated for the medical profession. Each has received the same preliminary instruction, and they are equally prepared for practice by mental capacity and habits of industry. One settles in the country, and the other in a city. If we follow them in their rounds, we will find influences at once operating, that, in a short time, will make a marked difference in their professional characters. The country doctor will be watched from the day he enters the neighborhood he has selected. He generally does not have to wait long for patients, particularly from that class who always encourage the new doctor, for reasons best known to the old practitioners. Along with such patients as these, the necessity for prompt attendance brings others of a better class, and soon the young man is fully engaged in his work. With none to apply to for counsel, and noticed carefully by the rival physicians within his beat, he is aware that any considerable mistake may ruin his prospects, and, under this dread, he studies his cases as he rides from house to house. There is but little to distract his mind on the road. Nowhere does the mind act more clearly than amongst the familiar scenes of the country, where there is nothing to call off the attention from the subject of thought. Thus having time to review the course he has been pursuing, and to form conclusions as to what is further to be done, he prepares himself to treat his cases with commendable discretion. He reads professional journals and keeps up his acquaintance with all the advances of the science, and, self-reliant, becomes a safe practitioner. If he have the natural qualifications for a surgeon, by living in the country he has opportunities for operations that would be denied to a young man in the city, where there are older men for all important cases, such as distinguish the surgeon. Distant from hospitals, and amongst people who believe every educated physician is capable of exercising his whole art,—according to the evidence of the professors who have signed his diploma,—implicit faith is placed in his ability to practise in this particular branch. He is, accordingly, trusted with capital operations, if he is willing to undertake them. Had Nathan Smith of Vermont lived in New York or Philadelphia, he would not have been permitted, by the surrounding surgeons,

to venture upon a certain operation of startling magnitude, in which his success has been the warrant for a few to follow in his track, and even these few are considered bold surgeons in the cities where this branch of the profession has been carried to the greatest extent.

The other physician, who chooses the city for his residence, either becomes an assistant of some one already established in practice, and yields to his direction, or starts independently, trusting to such patronage as may fall to his lot. In either case, he must submit to a far different discipline from that which is imposed upon the rural practitioner. Without self-reliance as an assistant, or hampered by a poorer class of patients if an independent, he spends his time amid the turmoil of life, asking advice, in all cases of difficulty, of others who are near at hand, until the habit of relying upon authorities becomes a part of his mental necessity, and he merges into one of that great class of routinists, of whom, to know one, is to recognize the type of the whole fraternity.

This evil of association more than counterbalances the advantages that occur to the few who become eminent in large cities. Superior minds, whether in town or country, rise above the influences that warp and distract the less favored. These men interrogate nature everywhere; and if, in the crowds of a city, they have more opportunities for research and experience, it is they only—the gifted, and devoted to their calling—who reap the benefits of association. All others lose, in a great measure, their individuality, and are good or bad, according to the prevailing fashion of practice, or mode of thinking.

Those familiar with the two classes of men, the country and city physician, leaving out of the question the few who would be eminent anywhere, would expect to learn something new and of value from the personal observations of the first; whilst from the last they would hear nothing but the formulas of the journals, or the teachings of their particular schools.

In jurisprudence, the mind that comprehends the intimate relation of physical and mental operations, and acknowledges the forces that run through all nature, will draw its conclusions with that accuracy which is the foundation of all law. Such a man is

a lawyer by intuition. The sentiment of justice, based upon that which is universally true, is strengthened and enlarged by his intercourse with nature. If, in early life, he have been thrown upon his own resources in the country, that time has not been lost. Much self-communing, the tracing of natural events to their causes, have left their influences upon his life. A good lawyer is not a mere special pleader. The proper relations of man to man, in whatever community or under whatever circumstances he may be placed, are to him as clearly known, as are affinities of the material elements to the chemist.

Even the clergyman, if he have had in his early days opportunities to become impressed with the order of nature, as his faculties have been developed amidst natural scenery and natural phenomena, is more competent to reach the understanding, and touch the hearts of his hearers, than one reared in a city, whose reasoning is from the books, and whose imagery is from the sketching of others, who have had their inspiration immediately from nature.

The country air is as healthful to the mind as to the body. Let object-teaching begin in the country at a time when the perceptive faculties are alive to every sense. Not a sound, a color, a taste, a smell, or a touch will escape a child. His proper place will be where these can be exercised fully and naturally, and where whatever they discover will make an impression that will remain through life, so as to correct errors and supply deficiencies that may be the result of the artificial surroundings, if removed to a city.

It is scarcely necessary to bring examples of men who have become eminent in the different departments of knowledge — literature, science, and the practical arts — who have been reared in the country. They are known to every one who is familiar with the history of the eminent in the study in which he is most interested. It will often be found, that in spite of what are called the difficulties that had to be encountered, these secluded geniuses arrived at results that astonished their competitors, who had all the supposed aids of a daily intercourse with learned society. The very difficulties that seem to retard research were nothing more than a training for vigorous effort; and whilst

these difficulties gave collateral lessons of vast utility, they also established a habit of industry which gradually undermined all opposition.

From the school-houses of our rural districts we may expect the best preparation for future usefulness. Few of the great men who have led the way in any department of human knowledge, mental or physical, have been born in the great cities. Provincial towns, villages, or farms have been their early homes, and, like the gladiators of old, not until they have felt their powers equal to command a place in the public arena, have they left their training, and gone into the mental conflict.

JAMES B. COLEMAN, M. D., in *Beecher's Magazine*.

LENGTH OF SCHOOL SESSIONS.

MR. N. T. ALLEN, of Newton, the distinguished teacher, has been favoring our Teachers' Associations, this spring, with the results of his late observations among the schools of Germany. A full report of his excellent lecture on the subject may be found in the pages of this journal for the month of May.

Those who are familiar with the German schools are ready to corroborate his statements and endorse the most of his positions, when he draws comparisons between those schools and the schools of this country. But there is one particular, in which the contrast between the school customs of the two countries is very marked, and the results are correspondingly divergent, to which Mr. Allen does not seem to have given the emphasis which its importance demands. I refer to the amount of time daily spent in school-work; and I propose to devote a few pages to this theme.

Mr. Allen justly lauds the "Real" schools of Berlin and other German cities, as being pre-eminent in excellence. We have nothing to compare with them in this country, either as to structure or success. Taking children at seven years of age, these schools retain them until they are eighteen, and then dismiss them far better furnished as to both amount and thoroughness of culture, than the graduates of most American colleges can boast. These are the model schools of the world;

and in the irrepressible spirit of emulation which distinguishes the typical American, not a few of our educators are eager to have the school systems of our own cities so modified as to introduce schools of a similar organization, that we may reach the same level of excellence in the education of our youth.

But until a complete revolution shall be effected in our American notions of how much mental labor a child is able healthfully to undergo, we can never successfully compete with this or any other prominent class of European schools. For one of the prime forces productive of the German superiority is an amount of daily work on the part of the scholars at which the youth in our American free schools would stand appalled; yes, and their parents and teachers, too!

Mark the difference in this particular. In the "Real" schools of Berlin, covering the entire period of attendance from seven years to eighteen, from thirty-two to thirty-four recitations are required each week, of fifty minutes each. This gives an average of twenty-seven and a half hours' mental work in school, without a moment's deduction for incidental exercises. Now to this is to be added an average of two and a half hours' study at home each day, the stint of the older classes at home being three hours, and that of the younger classes two hours a day; and we have for the amount of time which a scholar in a "Real" school spends in study and recitation, each week, a total of forty hours.

Now what has been and is the case with the scholars of our public schools? The good old rule for school attendance in New England, was six hours a day for four days in the week, and three hours each for Wednesdays and Saturdays; making thirty hours in all. But from this aggregate, in estimating the amount of mental labor undergone, is to be deducted the time given to preliminary exercises, recesses, etc., which would reduce the total of hours devoted to mental work in school to twenty-four and a half. Add nine more for home study (an hour and a half a day, a sufficient allowance), and we find that "once upon a time" public-school scholars used to work about thirty-three hours a week,—an approximation to the diligence and industry of the scholars of the best German schools.

But how is it now? A few years ago a cry of alarm went sounding through all the land that the nation was in a state of incipient annihilation because of the ruin to the health of the rising generations through over-study. The youth, it was said, were growing up puny, lank, pallid, emaciated, round-shouldered, thin-breasted, and a long list of similar terrific qualifiers, — all because they were kept at study too long. Mumps, chicken-pox, scarlet fever, measles, and other epidemics were aggravated, if not produced, by the same cause. The medical fraternities entered with grave wisdom into the arena of disputation. They gathered statistics, consulted health-tables, put their index fingers between their eyebrows, and passed resolutions that the vague apprehensions circulating among the people were well grounded. The youth of the nation were being killed at school.

Public opinion was at length sufficiently wrought upon to induce overt action. The first step towards a removal of the threatening horrors was taken by school committees, by forbidding the imposition of tasks to be accomplished out of school. The next was to abridge the number of hours of attendance at school. Six hours a day was too much altogether. So long a term of prison-house confinement was wearing with frightful consequences on the physical economy of the children. The medical societies put their index fingers between their eyebrows once more, and oracularly uttered this new dictum. So the number of hours of daily attendance was reduced to five; and the amount of time actually devoted to study and recitation in the schools of most of our cities, of late years, — the elementary schools at least, — will not exceed *twenty-three hours a week!*

So then the German "Real" scholars, in the attainment of the superiority which distinguishes them, spend in good, solid task-work almost as much again time as the health of our American scholars will allow. And it is to be remarked that this devotion to hard work is not restricted to the "Real" schools of Germany alone. It distinguishes, more or less, the schools of that country of every class. With the "Gymnasia," for instance, the case is precisely the same. And even in the ordinary people's schools of the villages, twenty-six hours a week is the minimum of work-time in school, with prescription for a due amount of study out

of school. That is the proportion, *as twenty-three is to forty*. Let us pause. Why, with emulous anxiety, discuss the merits of the German schools? We cannot compete with them — that is, with those of them which give character and repute to the whole. The attempt is preposterous. American human nature is prodigious in energy and fertile in resources; but there are no contrivances possible to enable the brains of American children to accomplish the work which leads to results so glorious in Germany, in half the time that it takes German brains to do it. Let us be content, therefore, to occupy the second place. Let us be satisfied to boast in the future, as we have boasted to ecstasy in the past, over second-rate schools; as twenty-three is to forty — that settles the question, without another word.

But the reflection has already sprung with force into the minds of my readers, — how is this? If American children are wilted and emasculated by so small a comparative amount of school-work, what must be the effect on the German children of the mental labor they undergo? Making due allowance for diverse collateral influences, as of climate, etc., there must still, according to American ideas on the subject, be a strain on the physique of the German children enough to sap their vitality, paralyze their energies, and stint their growth. The whole nation must be retrograding with each succeeding generation, — steadily verging to impotence and ruin.

“Sapped vitality and paralyzed energies — impending impotence and ruin!” One smiles. Go to Woerth, Gravelotte, and Sedan, still sprinkled with the debris of victorious prowess, — the whole atmosphere electric with the renown of the men who, with arms as stalwart and energies as enduring as their brains were cultured and intelligent, —

“All day long from morn till even fought,
And sheathed their swords for lack of argument.”

Go thither and propound your supposition, and hear how the insulted echoes will laugh at you!

The Prussian armies have been engaging the admiration of the world, not more for their intelligence than their sturdy physical powers; and it is plain that the mental toil they underwent in childhood did not impair their natural forces in the least.

Now let me make a somewhat different application of the subject. Let me ask attention to the amount of effort necessary to achieve, not the surpassing results witnessed in the "Real" schools of Germany, but such an education as we have a right to expect from our ordinary Grammar-school instruction. Sagacious, thoughtful educators have severely criticised that education as exemplified in the past. They have demonstrated that the average Grammar-school graduate has proved ignorant of what should be his ripest knowledge, and that no relation existed between the most of his school acquirements and the practical life on which he was entering. They have demanded that a different kind of education should be given, that old studies should be pursued in a new manner for more enlightened results, and new studies introduced. Public opinion is consenting to reforms. It is beginning to realize that it is the part of elementary schools, like our Grammar schools, systematically to teach the use of the instruments of knowledge, such as the observing powers, the instincts of number and music, the senses, the organs of speech, the hand. But to accomplish this diversified elementary work in a thorough and comprehensive manner, requires *time*. It cannot be hurried, compressed into a narrow compass, dashed off in a few *memoriter* lessons a week. Much of it indeed differs very widely from mere lesson learning. There must be language exercises, for instance, manifold, thoughtful, and various, to teach what has never yet been taught in our schools to any extent,—the ready, correct use of our mother-tongue, power to give free expression to thought, and love of pure classic literature. There must be exercises in drawing, too, and in music. There must be object lessons, systematized and directed to accomplish various ends; there must be vocal and physical gymnastics. All these, in addition to the standard studies; and here we are struggling to achieve the whole within the limits of five hours a day!

The idea that children have only to give a hop, skip, and jump along a royal road to learning to find themselves thoroughly accomplished, amounts to an infatuation in the American mind. It even sometimes gets the better of men and women of superior sagacity and observation. There, for instance, is

Thomas Emerson, of Newton, as able as he is genial, and teeming with the best ideas about education, which he is energetically reducing to practice, — who, when superintendent at Woburn, finding his High school cramped for room, conceived the plan of dividing the High-school scholars into two sets, one half to attend school in the morning, the other half in the afternoon, thus making the High school-house accommodate two for one. And because this worked, to appearance, very well, because the lessons — three a day, I suppose, for each set — were well learned and well recited, he joyously made proclamation of the matter, as something for other communities to make note of and imitate; arguing that the youth of Woburn did not suffer from the arrangement, and virtually maintaining that three hours a day is a sufficient amount of school-time to accomplish the great issues of education. Indeed, the friends of the project for industrial schools, in which it is proposed to have study one half each day and work the other half, are triumphantly quoting him to that effect.

Three hours a day — fifteen hours a week — enough to achieve the great ends of education! Then what are the Germans doing with their twenty-seven and a half hours a week? Oh, the High-school scholars of Woburn may get a great deal from their present opportunities; but the rich and limitless products of *incidental* training, — the pathways over the beautiful fields of the æsthetic, — the drawing forth of their minds into fruitful readiness, through deliberative intercourse with their teachers, — and practice among the various methods indispensable to perfect them in the use of their mother-tongue, — these advantages, which round out the figure of Knowledge into symmetrical and lovely proportions, and clothe her with her choicest garments, must be lost to them. It is impossible to compass them all — some of them pleading singly, indeed, for a good part of three hours a day — in so limited an amount of time.

But I must stop. Purposing to pen only a few pages in a superficial way, I am plunging deep into the subject. Recurring to the question of health as related to school hours, I have only to say, that the exercises of schools in general are so differently managed from what they used to be, and are so varied and inter-

mitted, that there can be no injury whatever from the confinement of the school-room; and that the pursuits for which we require more time are of a nature to prove reliefs rather than wearing tasks. The problem must soon be seriously discussed; for the disappointment of earnest educators in their efforts to produce model schools, because of the impossibility of accomplishing this ideal under present limitations, will force it on the public mind. Shall our children be made to give more time to their studies, or shall we content ourselves, as heretofore, with second-rate schools?

H. F. H.

SECULAR vs. SECTARIAN.

As a member of the Catholic Church, we rejoice heartily at the stand taken by the "Advance" against the public schools; but as a friend of the latter, we are bound to oppose that calcium head-light of Christianity. It is a little amusing, however, to find the "Advance" and "Freeman's Journal" hobnobbing over the same polemical punch-bowl and drinking to the toast: "You don't like me and I don't like you; but here's confusion to our mutual enemies!" A blast against the public schools from a Protestant journal comes very *pat on* the skirts of the "Freeman's Journal," whose business it is to howl maudlin, monastic monodies through Abbe McMaster's and other ruined abbeys, — gloomy, crumbling relics of the intolerant and superstitious past.

What ails the "Advance"? What ails the "Freeman"? Listen: "Those abominable efficient public schools make people doubt the plenary inspiration of the Book of Heliogoblunderbuss!" growls the "Advance."

"They set children counting the stars, when they ought to be counting their beads!" cries the "Freeman," gnashing its teeth.

"They keep youth out of our seminaries by giving them a good education free!" expectorates the "Advance."

"They are damnable machines for teaching the people to think!" vociferates the "Freeman."

"The public school is our enemy," cries the "Advance."

"It is," replies the "Freeman."

"Curse it!" exclaims the "Advance."

"I will," says the "Freeman."

"*Anathema*," begins the "Advance."

"*Sit*," concludes the "Freeman."

Yes, gentlemen, pray sit ; you have had the floor long enough ; you have wrangled and disputed about tweedle-dum and tweedle-dee until the adolescent world does not care a snap of its finger which is which. Like a pair of wrestlers on the sea-shore, you have grappled in a death-struggle, until the tide of advancing thought has risen to your very chins ; and now you frantically clasp each other in the hope of preserving, for a moment longer, the lives that you have wasted in a fratricidal struggle. Sink, settle, subside. Sectarianism, sit down ; secular philosophy and sound sense have the floor.

While the extremes of sectarianism are thus embracing, let us consider the class of schools which they are literally trying to inflict upon much-abused mankind. We shall not defend the public schools ; they need no defence ; this attack of their enemies is their highest eulogium. And while the head-light of Christianity glares upon its narrow-gauge track, and the wind of the middle ages moans mournfully through the ruined abbey, let us prefer a few charges against denominational schools. We speak not of the worst class of those schools,—those in which the session is a contest of lungs between the reciters on the floor, and the students on the benches ; in which children are not cruelly confined to any particular seat, but rove over the desk-tops as fancy allures, or the repelling power of the teacher's rod threatens to dictate ; whose very existence would be a joke, were it not for the number of bright intellects that are extinguished therein, doomed in those sectarian sinks to moral death and mental damnation ;—we speak not of such, but shall have the very best grade of sectarian institutions constantly in mind. Against these latter we make out the following indictments :—

1. The teachers of sectarian schools, supported in the main by voluntary contributions, are obliged to yield to the whims and follies of both parents and pupils. Hence, the pupils rule the school ; for the parents rule the teachers, and the children

rule the parents ; and, bad as an absolute monarchy is in the school-room, anarchy is worse.

2. In private, or sectarian schools, the teachers must make their pupils believe that they are learning a great deal, whether such be the case or not. And, generally, the more superficial the training, the greater the display of ill-assorted acquirements. The less put in the store-room, the more show in the shop window. So many pages in the text-books must be passed over, in consideration of the quarterly tuition.

3. Teachers in sectarian schools truckle to the wealth and position of their patrons. And, as the children of wealthy people are in many cases very dull, and since this dulness must be screened, the result is demoralizing to all parties concerned. The only hope of saving the children of Shoddy rests in rating them according to their own merits, and making them struggle with their intellectual peers, unfavored on account of the accident of birth.

4. Such schools are obliged to keep up a system of rewards of merit, prizes, premiums, gold medals, silver medals, pictures, gift books, and "honorable mentions," which is as debilitating to a school as a national lottery is to the industry of a country ; and which tells the story of their weakness as plainly as the premium list of a newspaper bantling struggling for existence among vigorous, independent, successful competitors. The pride of every paying patron must, by some hocus-pocus, be rewarded a premium. If the teacher cannot conscientiously (and those teachers are as conscientious as could be expected in their unhappy situation) give a pupil a prize for proficiency in any branch of study, there must be a premium given him for his ability to play base-ball ; and if he have not the skill to merit a reward for base-ball, he will be awarded a prize for good health or good nature. Indeed, were there no other excuse for giving Master Shoddy Simpleton a premium, he would receive one for the excellence of his digestion, or the commendable action of his kidneys ! In this connection, too, their demoralizing exhibitions should be mentioned. In those, the very worst scholars, by dint of brass, win the highest encomiums. The last term of each year is worse than wasted in the preparation of farces that

are often too broad for a second-class theatre ; and to raise a guffaw, not to excel in scholarship, becomes the ambition of foolish boys. All may exhibit their histrionic talent in three silly shows, and if a youth have not memory to commit or retain a "part" or a recitation, he will be allowed to display a more taking species of ability in a comic song or a clog hornpipe.

5. They divide their schools into "select" and "free" departments. This is un-American and injurious ; as hurtful to the puffed-up students of the select school, as it is degrading to the downtrodden members of the pauper class. On the contrary, in the public school, all are on the same footing,—high and low, rich and poor ; and the tendency is not to degrade the high, but to elevate the low. The public schools are the mystic vessels wherein humble water changes into the wine of animating self-respect and exhilarating ambition.

The bad effects of the above-mentioned faults are too patent to need specifying. Superficial training at school, combined with instilled egotism, brings about, in after life, disappointment, indolence, failure, crime, and disgrace. Vice, in its origin and growth, is not so much a positive or active principle, as it is a negative state, a weakness, a want of character. The diligent application, the thoroughness, and, above all, the mild, steady, but firm discipline of the public schools, are what is needed to cultivate and strengthen the character in the child ; and for such thoroughness and discipline, tiresome precepts, incomprehensible doctrines which the child only believes that he believes, and meaningless, jog-trot devotional exercises, are but a beggarly substitute. The facts that a child learns at school are of little value, compared to the habits of mind and body which he acquires ; and the public-school habits of hard study for the mind, and gentlemanly deportment for the body, are the best we can think of at the present moment.

Every system has a living soul, and the spirit of our public schools aims to recognize and encourage talent in the children of the poor, and to frown down pretension and arrogance ; and the most trying task we encounter is to prove to the children who come from sectarian schools, that they know but very little, so inflated are they with vanity and self-esteem. But the gravest

charge we have to make is, that the pupils of sectarian schools do not turn out as well as might be expected, considering the amount of moral and religious training which they are supposed to undergo. Any young man, who, in his boyhood, vibrated between public and sectarian schools, will say that the names of the greater part of his companions in the former are now found in the business directory; and will acknowledge, with regret, that too many of his playfellows in the latter have, or had, their names pasted over the room-doors, in a very commodious institution at Joliet. Yet, in the religious schools, the pupils were incessantly praying; while, in our godless schools, the little heathens were wrestling with mental arithmetic. What is the effect of that simple branch of common-school study upon the mind and character of the child? We consider it the best preparation for leading an honest life in a world wherein life is a continual struggle of mind — for even bodily labor is sustained by strength of mind — against the powers of nature, for existence. It is better than the study of Latin or geometry, for it allows no artificial aids like lexicon, grammar, or diagram; but throws the mind upon its own resources, makes it grapple with difficulties and conquer them, trains it to fight its way through the world, to make an honest living for the body in which it lives, and to keep that body out of prison. It is logic, practically applied; and logic practically applied is common-sense.

Spiritual aspiration, religious exaltation, like poetry and the high arts, is, to be sure, more ennobling than the severe practicalities of life; but it belongs to the church, the studio, the library. You cannot mingle the ideal and real without injury to both. The enthusiastic revivalist would do bad work teaching arithmetic and grammar; and the keen, practical teacher of scholastic branches, is, by his mental constitution, not the best man to announce hymns and make prayers.

Sharp, exact training, producing a high degree of mental activity, disciplining the mind to close attention, persevering effort, and correct calculation — this is what enables a man to extort subsistence from the elements around him, and prevents the necessity of his prowling in the darkness like a savage, or a beast of prey to steal. And this mental activity the public school imparts.

The teachers of religious orders in parochial schools are very much beloved by their pupils, and deservedly so. They are teachers by devotion, with no personal or selfish motive. Yet a discouraging proportion of their boys become bad. They are good, but mistaken men,—mistaken in the superfluity of their prayers, more mistaken in the deficiency of their mental arithmetic. And when prayers are measured with beads, what is praying after all but an inferior form of mental arithmetic?

It is a fact, that many people would prefer to let their children deserve a prison, than cease to be howling dervishes or dancing fakirs. To such we have nothing to say. Many good men, too, think that an honest, industrious, and upright course in this life, is no passport to a better world in the next. We cannot see the justice of such a state of things, however evident it may be to theologians,—

"To those who are so wondrous wise
In all that mortals can't comprise,
But frequently are mighty dense
And purblind as to common sense."

We shall be glad when the expensive farce of sectarian teaching comes to an end, and the system native to the country, and in keeping with the spirit of the country and the times, is adopted by all. What is the use of saddling on Young America an Old Man of the Sea, in the form of a method of instruction peculiar to nations 3,000 miles away, and to an era 300 years ago?

Simeon Stylites was a good old fellow in his day; but what a figure he would cut in Chicago, on one of the pillars of the Pacific Hotel! Why, he would be arrested by the police as a vagrant and sent to the house of correction by Justice Banyon. Yet Simeon Stylites would be no more out of place in Chicago, than are Chicago's limping, half-starved, frowsy sectarian schools.

J. MAHONY, in "*Chicago Schoolmaster*."

GLEANINGS.

IN A NUTSHELL. — A Virginian, dining one day with John Adams, lamented the inferiority of his State to New England. "I can give you," said Mr. Adams, "a receipt for making a New England in Virginia: *town meetings, training-days, town schools, and ministers*; the meeting-house, school-house, and training-field are the scenes where New-England men were formed." — *James Parton, in "Atlantic Monthly."*

SECURING ATTENTION. — We are, I hope, brought by these reflections within sight of the one great rule on which not merely all attention, but all true success in teaching depends; viz., we must try to feel with the children, to understand their nature, and to discern what is going on in their minds. Do not half the faults of our teaching arise from want of thorough acquaintance with the little ones, and a want of true insight into their mental and moral nature? Does not this ignorance on our part lie at the root of much of the inattention of which we complain? We must not set up a man's standard to measure a child by, but always ask ourselves, What is proper for me to say? Such a teacher will be sure to win attention, and when he has won it will be likely to keep it. — *J. Gallagher, in "Wis. Journal of Education."*

CHARACTER IN THE TEACHER. — All really good teaching must spring from and be founded upon character in the teacher. All other qualifications sink into insignificance compared with this transcendent one. No matter how much learned a teacher may be, no matter how thoroughly he may have studied the science of teaching, no matter how many diplomas of Normal schools and colleges he may have; if he have not character he is but sounding brass. Not what one knows, but what he is, makes him a power in the school-room. All great and good teachers are so because they are great and good men and women. And in this age of shams, it needs to be reiterated that here appearances avail nothing. No canting hypocrite can stand the eager scrutiny of a hundred sharp young eyes. No weak, false, ignorant, low-minded man can conceal his weakness, his falseness, his ignorance, his low-mindedness, from the youth with whom he comes in daily, intimate contact. — *A. F. Hamilton.*

THE PLAY WITHOUT HAMLET. — It is to be regretted that teachers as a class do not avail themselves of the opportunity within their reach

to extend their knowledge, and to increase their power in the school-room. Very many are but imperfectly acquainted with the onward progress of education, and do not even take an educational journal, and seldom attend from choice an educational meeting. They have very low views of their profession, and always regard their labor as a drudgery to be endured solely for its compensation. And their highest ambition seems to be to retain their place until something better shall offer ; and a few even take unwarrantable liberties in absenting themselves from their duties without any authority or permission whatever. When such a spirit prevails, we must expect unsatisfactory results. There will be no enthusiasm, no energy or life. Everything will drag along at a snail's pace. There will be nothing to attract or interest the pupils ; no inspiring truths to quicken the youthful mind with new intellectual life ; no exalted motives held out to stimulate its awakening energies, and call forth its ever-increasing strength. But everything will wear a repulsive aspect, and languor and dullness pervade both teachers and pupils. — *Prof. J. W. Crosby, in "Minn. Teacher."*

THE DIFFERENCE. — *Difference between "hearing lessons, showing, criticising, telling, and training."* — It is a very easy matter to do either or all of the first four, but to be able to do the last, which is the characteristic of a good teacher, is a rare accomplishment.

Miss A has told her scholars forty times how to come into the room, how to take their seats, how to sit in general exercise ; she has criticised and scolded ; yet there is no apparent improvement. Her scholars pass over the floor as if they were loose-jointed, tumble into their seats, and sit in every posture but the right one. Miss B took a school in no better condition, but now it seems natural for the boys to come in with hat in hand, pass quietly over the floor, and take an erect position for further orders. How did she do it? Well, she does not wait till all have reached their seats to say, "Boys, how many times have I told you to take your hats off at the door, to clean your feet, to step lightly without pushing? I don't want to see this again. If I *do* (how startling?), I shall deprive you of your recess." You will see her near the door, to see that her directions have been observed. Or in case of disorder, she will say, "John, you forgot my caution ; you will please step outside the door and return, showing how we expect orderly boys to come into the room." You will notice that while Miss A *tells* her scholars what to do, Miss B never desists till she has them *do it*. — *Supt. D. L. Kichle, in "Republican."*

WHICH IS CHRISTIAN? — The questions relating to the opening of

parks, libraries, reading-rooms, etc., in great cities on Sunday, are not moral or religious questions at all, — they are prudential, and are to be settled by experiment. It is to be remembered that there are large numbers of the young in all great cities, who have no home. They sleep in little rooms, in which in winter they have no fire, and can never sit with comfort. They are without congenial society. They have not the *entrée* of other homes; and they must go somewhere, and really need to go somewhere. Christian courtesy does much to bring them into Christian association, and ought to do a thousand times more. The least it can do is to open all those doors which lead to pure influences, and to the entertainment of the better side of human nature. A man who seeks the society of good books, or the society of those who love good books, or chooses to wander out for the one look at nature and the one feast of pure air which the week can give him, is not to be met by bar or ban. Whatever feeds the man, and ignores or starves the brute, is to be fostered as a Christian agency. The Sabbath was made for man, and not man for the Sabbath. That is not religion, but pagan slavery, which makes of Sunday a penance and a sacrifice. It is better that a man be in a library than alone all the time. It is better that he wander in the park than even feel the temptation to enter a drinking-saloon or a brothel. The Sunday horse-car is justified in that it takes thousands to church who could hardly go otherwise. The open library is justified in that it is a road which leads in a good direction. The roads devoted to Sunday amusement lead directly away from the Christian church. All pure ways are ways that tend upward, towards God and heaven. — *Dr. J. G. Holland, in "Scribner's Monthly."*

COMPULSORY EDUCATION. — History proves most conclusively that the leading nations of Europe do not base their power on any compulsory system of education, as stated in your April issue, but on the superiority of their teachers and schools. Prussia affords a striking example of this, as she tried such a law for almost one hundred years, and, meeting with so little success, determined to devise some plan which should prove more effectual, hence established a sufficient number of Normal schools to educate all who wished to teach, and from their organization dates that high culture which has astonished all Christendom. With these are connected preparatory departments, in which applicants are tried for six months, at the end of which time only those who have shown considerable ability are allowed to enter the Normal department; here they must remain three years, and not only finish

their course of study in an honorable manner, but also prove themselves successful teachers, or else they are not permitted to take charge of a school. Any teacher who fails to make sufficient advancement, either in skill or culture, is required to re-enter the school for further instruction. Thus the Prussian instructors are only the *best* of the *best*, and no person is allowed to teach either a public or private school without the same rigid preparation. There are four cantons in Switzerland that have never had any compulsory law, and yet education in them is said to be as nearly universal as in any of the others ; because, like them, they employ none but very superior teachers.

But it is stated by good authority that Holland has accomplished what no other country ever did, as she has not one adult citizen who cannot read and write. Yet she has never had any laws compelling school attendance, but her grand success is the result of having teachers and schools superior even to those of Germany, Prussia, and Switzerland. — *M. Embree, in "American Ed. Monthly."*

CONCEIT NOT UNCOMMON. — If there is any profession people know all about, in their own estimation, it is *how* to keep school. They all, without exception, consider themselves adepts in the profound knowledge of this high art, and hence arises the trouble ; for no two agree. The community resolve themselves into a committee of the whole, and separately into a committee of one, and act from their own standpoint. They expect the agent to employ a teacher that will suit the whole district, which is next to impossible, and then that he, she, or *it* shall keep school to suit each individual committee of one. Failing to do this, the town committee have to shoulder the odium, the abuse, and the slander each is pleased to make. O that mine enemy was a committee-man !

The agents have a way of hiring teachers second-handed (and thereby often get second-handed teachers), in this wise : A is chosen agent, and B's wife has a third-rate niece who has a fourth cousin by marriage, who would like the school. B takes A out one side, and whispers in his ear, gets consent, and this above-named substitute for a school-teacher puts in an appearance, and is induced, as a great favor to the district, to stop in the old shanty called a school-house long enough to draw the money of the district. Mr. B feels he has done a kind act to both parties ; the teacher that he has rendered a great favor and arduous service ; the agent that he has got out of that scrape well, while the poor committee-man, if any dissatisfaction arises, has to bear it all ; and everybody "knew how it would be," and "told you so" !

Hon. Mr. Gasbag expects, *of course*, the poor inferior committee, whom he condescendingly and pityingly stooped to help, will certify *his* Betsey Jane, even if young and incompetent. He will tell you confidently *they dare not do it otherwise!* He has been in the legislature, and has an influence,—so has the tomcat. Rev. Gospel Truth also expects his son to be classed as A 1 among teachers, no matter if he is shallow as a goose-pond, and wild as the winter winds. Lawyer Cross-cut expects and demonstrates that his children are fine-wooled, and to be certificated at first sight if called upon.—*Lang, in "Me. Journal of Education."*

THOROUGHNESS.—There is a crying want of this thoroughness in our scholars. It is pitiful to go into our schools and see how little the pupils know of the pages that lie before their eyes, as unintelligible as if they were written in Hindoo; how superficial they are; how they catch terms and names and the bare language of rules, but comprehend not their meaning; how if you take them from the letter, you find they have no knowledge of its spirit or substance. Out of the lack of this quality of thoroughness, comes that most subtle and dangerous of all evils, in the school-room or anywhere else, the disposition to skim over a task; to shirk labor; to get along without hard work. There was never anything more demoralizing. Hard, faithful work is not only an essential to success in every profession, art, or calling, but it is providential that it is so. How many a poor fellow has sunk into the slough of crime, how many come to grief in business, because he had not learned that the world owes no living to him who does not earn it, and recognizes no merit that is not the result of thorough, honest, persistent devotion and toil. My young friends, when the lesson plods on hard and slow, when you think you might as well take the answer from your neighbor's slate or nudge him to whisper help in the recitation, remember that you are taking a long step down hill, and contracting a habit as bad as smoking or chewing tobacco. Don't you be deluded with the idea that things are done easily and without effort. Where you hear the glib speaker, or the fluent sermon, or read the gliding verse or the sparkling page, or roll lightly in the swift railroad car, or turn the rapid wheel of the sewing-machine, or watch the fingers of the accomplished pianist, remember that years and years of patient labor and invention, that millions of hard-earned money, that disappointment and failure and delay and loss and weary and long toil of nerve and brain, were the price of all that seems so easy and unstudied, and that the plough that prepares the rich soil for large results and generous harvests, must

run deep and let the sunlight and the dew into the very depths of the fallow, unless you are content with the rank and worthless weeds of the surface. Outside of the greater immoralities, superficiality is of the worst sort. Thoroughness is an absolute essential to any permanent success ; and the education that neglects it, or is founded on a lack of it, is disastrous and worse than nothing, while the education that gives it, however simple it is, however little ground it covers, is foundation for the best character and the highest attainment. — *J. D. Lang.*

COMPULSORY EDUCATION. — American legislation has ever ignored the right of the tax-payer respecting taxation for public schools. It has imposed upon him a duty and raised a sufficient revenue to educate the entire youth of our land. Thus he has paid for the blessings of educated society. Has he enjoyed those blessings? Only in part ; many, very many, for whom he paid that money, loiter in ignorance. Well, what is wrong? We answer, that, as it is right to tax for the maintenance of public schools, it is equally the right of the tax-payer to demand that the children be educated, so that the society in which he moves may be improved, and the government strengthened by having intelligent subjects. Perhaps some one will say, that would be compulsory education, and in this country we have a right to do as we please. Well, it would be compulsory just as the performance of any other legitimate duty is compulsory, and in this country we have a right to do as we please, no longer than we please to do right. Let me illustrate. Suppose that in the adjustment of a difficulty between the United States and England, some matter in dispute be left unsettled, and that England begins to mass troops along our northern border. You at once would say, that looks warlike, and would justify the United States in increasing her army and navy, and putting them in condition for immediate action. Still we say, that as war has not been declared, and they are upon their own soil, no men should be drafted in either army or navy. But, when the startled wires announce that an invasion has been made, is there then any question as to the right of compulsory service? Where then is the absolute personal liberty to do as we please? Then there is no family union, no conjugal, parental, or filial claims over which those of the government are not paramount. Now, suppose the keen eye of wisdom beholds, growing up in the distance, a foe more formidable to republican institutions than British bayonets, is it not wise to prepare and ward off the fatal stroke? Such a foe is ignorance, which if allowed to lift its hideous head, grapple the majority ballot, our honored institutions will soon be reckoned among the things

that were. Yet some will ask what arrangements should be made for those who need the labor of their children, especially for the poor widow? Misguided charity might say, let them remain at home; but a wise and philanthropic people will say, let the state, under proper restrictions, furnish aid to the needy and helpless, until their children, educated and fitted for usefulness, are able to give them proper maintenance. The expense may seem great at first thought; but when correctly estimated, it will prove scarcely a tithe as much as our criminal prosecutions. And does any one doubt that the ratio of crime will be diminished as the masses are educated in literature, arts, science, and agriculture? The common story of criminals is that their crimes commenced with small offences. If, then, we can remove the first temptations by cultivating the talents and moral nature above them, the dark catalogue of crimes would be wonderfully lessened. Thus national perpetuity, political economy, and the happiness of society demand that the means of obtaining a good education be furnished to every youth of our land, and when those means are furnished by taxation, justice to the tax-payer demands that all the children be compelled to improve them. — *R. C. Norton.*

THE EVIL OF HISTORICAL COMPENDIUMS. — Historical works are of value in proportion as they call up before us vivid and faithful pictures of the events described, and also awaken thoughts intimately related to our present life. And the vicious class of books to which we allude as fulfilling neither of these conditions is that large and rapidly increasing class, compendiums and "universal histories," so called. Lord Bacon calls their compilers "the moths of history," "that have fretted and corroded the sound bodies of many excellent histories, and wrought them into base and unprofitable dregs." They bear almost absolute sway in schools, being highly esteemed by teachers who wish their pupils to *appear* well informed. They blight the young shoots of inquiry by filling the mind with dead and dry stems of past facts. All life has gone; everything that was of interest or of value has been carefully stripped off. How lamentable is an average American school-boy's knowledge of the history of his country. A long succession of barren facts and dates. He can tell you the date of every battle in the Revolutionary war; but he has no conception of the struggles in men's hearts during those days. He can give the date of John Quincy Adams's accession to the presidency, and of Andrew Jackson's; he can rattle over glibly what he has been taught to call the principal events of their administrations; but of the polished dignity of the former, of the

prejudiced violence of the latter, of the real merits or even the real meaning of any of those "principal events," he is ignorant as the babe unborn. He knows when Alexander Hamilton became secretary of the treasury, and when Thomas Jefferson became president; but of the deep and earnest thoughts which animated those great party leaders, of the all-important principles which underlay their fierce political warfare, he has heard no word. Yet surely these are the things which it concerns him to learn. "Something to sympathize with," says McCullagh, "something to love, something whose spirit is in common with our better nature—something that can make us less of dross and more of metal, less absorbed in the trivialities of time, more awake to the recollections of eternity: this is the want which it is the object of true history to supply." Fortunately for our school-boys, they forget their thousands of dates almost as soon as they leave school: if they kept up their knowledge of them through life, they would seriously diminish their stock of mental energy for other things. The evil is not trifling, however. They have been compelled to spend those precious hours when the habits of the mind are mainly formed, in deadening instead of quickening the new-born powers of thought; and they have acquired a lasting disgust for the most interesting and instructive department of literature. What children particularly need in history is entertaining stories which will familiarize them with good deeds. As they grow older they will naturally seek more connected narratives and more extended philosophy. Of everything they learn they will then really have some conception. By cramming them with condensed facts they gain no conceptions at all. — *American Exchange and Review*.

TOPICS.

— A GERMAN physician has just come to the conclusion that children have bodies. The statistics which he has gathered, if they tell the truth, are a terrible warning against the over-stimulating of the minds of the young. One third of the school children in Neufchatel, Switzerland, and in Darmstadt, he found were subject to the sick-headache. Seventeen per cent of the ten thousand scholars in and near the capital of Silesia, were near-sighted. Curved spines, pulmonary diseases, caused by imperfect ventilation and inhaling of dust, were frequent. Here is a lesson for us. The amount of injury done to the child, directly and indirectly to mind and body in our schools, is alarm-

ing. Teachers are not always to blame ; indeed, rarely are they. But committees, who shape the instruction and apportion the time, are generally the sinners. Ignorant of the philosophy of education, the laws of growth, they gauge the teacher, not by the influence he exerts, but the number of minutes spent in driving knowledge into memories already over-full. Quantity is the thing desired, not quality. Children in the fields till the age of seven, then at their school tasks but four hours out of the twenty-four, — that will be the golden age of childhood. God speed the happy day !

— “Stand by your guns !” says theology to her votaries. But science marches on, and the more enlightened on both sides are searching for that middle ground where either may meet and shake hands. For ourselves, we look upon the march of science as the most prominent mark of the intellectual progress of this age. The Anglo-Saxon brain is obstinate, and it rarely moves with celerity. And so it is all the more astonishing, — the wonderful growth of scientific instruction, both in this country and England, within the past decade. Here are the English statistics, taken from the second report of the Royal Commissioner on scientific instruction and the advancement of science : —

	Number of schools.	Number under Instruction.
1860	9	500
1862	70	2,543
1864	91	4,666
1866	153	6,835
1867	212	10,230
1868	300	15,010
1869	523	24,865
1870	799	34,283

We are sorry that we have no statistics to place by the side of these, showing the progress of scientific teaching in this country. The number of purely scientific schools has not increased in the same ratio here as in England ; but if we consider the changes that have been made in the High schools and colleges in the direction of scientific instruction, and the more practical, and at the same time more philosophical teaching now becoming popular in our common schools, — we feel supported in the statement that growth in this direction has been quite as rapid in this country as in Great Britain. We hail it as a good omen. It strikes the chains from the intellect, and makes every man's faith surer and more steadfast. It will furnish better and more appro-

priate food in the earlier stages of mental growth, and will push the metaphysical in our curriculum of studies forward into adult life, where it belongs.

— We wish to call the attention of our readers to the paper in the present number with the caption, "*Secular vs. Sectarian*,"—not so much because of the ability with which the author has handled the subject, as for the reason that it is written by a Catholic, and one who has had ample opportunities to acquaint himself with the two systems of schools which he here compares. We do not agree with him in all his statements. His style is a little too hot for sober thought, and we get an idea at times that he may not be quite honest in his argument. But coming as it does from a member of that church which has been the bitterest opponent the common school has ever had, its fervor but exhibits the intensity of the convictions of the writer, thus adding weight to every sentence ; and its brilliant drapery, while making more readable the paper, covers, we are convinced, real and sober truths.

Mr. Mahoney is not an exceptional defender of the common school system of this country against the onslaughts of his own church. We are acquainted with intelligent ladies and gentlemen, pious and true Catholics, who have no sympathy with this idea of mixing the secular and sectarian in our free schools. Many think we shall be obliged at some day to defend this educational structure we so much revere, with sword and cannon. We don't believe it. The common school by another generation will have flanked its enemies,—that, too, by its own arm. The Bible question settled, the church Catholic must stand side by side with the church Protestant in its regard for the common schools of the country, or find itself split into two parts, one warring against the other. We care not for papal bull, or mitred bishops controlled by mediæval thought and foreign edicts. You may drive ignorant masses as you can sheep, reverencing, as they do, bulk and position. But not so the intelligent. Whatever master they obey must bring his credentials,—not of outward form and show, but of sound logic and honest truth. With increased intelligence, and a priesthood born and reared at our hearth-stones, the Catholic church will yet clasp hands with her Protestant daughter (for out of her womb she came) in her determination to throttle every foe which dares to lift a hand against the free educational system of the republic.

INTELLIGENCE.

THE Forty-third Annual Meeting of the American Institute of Instruction will be held in Lewiston, Maine, Aug. 13, 14, and 15, in the hall of the Grammar School Building.

ORDER OF EXERCISES.

Tuesday, August 13. — A stated meeting of the Directors will be held at 4 1-2 o'clock, P. M. The Institute will be organized at 7.45 o'clock, P. M. The usual opening exercises will be followed by the transaction of business. At 8.15 o'clock an Address by Hon. James G. Blaine, of Augusta, Speaker of the U. S. House of Representatives.

Wednesday, August 14. — At 9 o'clock, a paper by Walter Smith, State Director of Art Education in Massachusetts, on "Drawing in Graded Public Schools — What to teach, and How to teach it."

Discussion.

At 11 o'clock, a paper by J. Baxter Upham, M. D., Chairman of Committee on Music of the Boston School Board, on "Vocal Music as a branch of instruction in our Common Schools."

Discussion.

At 2 o'clock, a lecture by Rev. Dr. C. A. Bartol, of Boston, "The Idea of Industrial Education." The remainder of the session will be devoted to a discussion of this subject. At 8 o'clock, a lecture by Hon. J. W. Patterson, of New Hampshire, U. S. Senator, "Influence of Education upon Labor."

Thursday, August 15. — At 9 o'clock, a lecture by Nathaniel T. Allen, of West Newton, Mass., "The System of Public Instruction in Prussia, as seen by a Massachusetts Practical Teacher."

Discussion.

At 10.30 o'clock, a paper by E. C. Pickering, Professor in the Institute of Technology, Boston, on "The Laboratory Method of Teaching Physics."

Discussion.

At 2 o'clock, a lecture by Hon. E. E. White, Columbus, Ohio, "The Criterion of Education." At 3 o'clock, discussion. Subject to be determined by the Association. At 8 o'clock, brief addresses by prominent educators.

ABNER J. PHIPPS, *President,*

West Medford, Mass.

D. W. JONES, *Secretary,*

Boston, Mass.

RAILROADS.

Members of the Institute can receive free return tickets over any of the following railways by which they go to Lewiston and pay full fare: —

Boston, Clinton and Fitchburg; Connecticut Western; Knox and Lincoln; New Haven, Middletown and Willimantic; Boston, Barre and Gardner; Worcester and Nashua; Portland and Rochester; Portland and Ogdensburg; Vermont and Massachusetts; Bangor and Piscataquis; Providence, Warren and Bristol; Maine Central; Stonington and Providence; Housatonic; Northern, N. H.; Grand Trunk; Boston, Concord and Montreal.

Round-trip tickets from New York to Boston can be bought of the Providence and New York Steamship Company, at Pier 27, North River, N. Y., for \$6.50. Good, August 5-20, inclusive.

By taking a "Maine Central" car at the Eastern R. R. Station, Boston, at 8.30 A. M., you will arrive in Lewiston at 2.50, without change of cars, — *take the car that goes via Danville Junction.* On any other train you will be obliged to change cars at the Maine Central depot, in Portland, — the first depot reached in that city. Persons leaving Boston at 12.30 P. M., will reach Lewiston, via Brunswick, at 7.30 P. M. Those leaving at 3.15 P. M., will reach Lewiston, via Danville Junction, at 10 P. M. Through tickets from Boston to Lewiston, by rail, \$3.40.

Tickets from Boston to Lewiston, by Steamboat to Portland, Grand Trunk R. R. to Danville Junction, and Maine Central R. R. to Lewiston, \$2.20. The boats leave India Wharf, daily, at 7 o'clock, P. M.

HOTELS.

The DeWitt, the American, and the Elm Houses will board members of the Institute for \$1.25 to \$2.00 per day.

THE twelfth annual meeting of the National Educational Association will be held in the City of Boston, Mass., Aug. 6th, 7th, and 8th. Opening exercises in the hall of the Girls' High School on West Newton Street, on Tuesday, Aug. 6th, at 10 A. M.

The forenoon and evening of each day will be occupied by the General Association, and the afternoon of each day by the four departments:—Elementary, Normal, Superintendence, and Higher Education.

The officers have been indefatigable in their efforts to render the meeting successful, especially the general President and Secretary, Hon. E. E. White, of Columbus, Ohio, and Prof. S. H. White, of Peoria, Ill.; and the Presidents of the departments, namely: Miss D. A. Lathrop, of Cincinnati; Prof. C. C. Rounds, of Maine; John Hancock, Esq., of Cincinnati; and Rev. D. A. Wallace, D. D., of Ill.

The programme of exercises, issued by President White, announces twenty-eight educational topics which are to be treated of in so many lectures, papers, and discussions by leading educators, representing all sections of the country, and various grades and descriptions of educational institutions. The following are some of the topics:—

The Co-education of the Sexes in Colleges; Compulsory Education; the Educational Lessons of Statistics; Drawing in the Public School; the Kindergarten System; School Architecture; Professional Training in Normal Schools; the Supervision of Schools; Public Educa-

tion in the South; College Degrees; Greek and Latin Pronunciation; Teaching Physics by Laboratory Practice; Modern Languages; and how to teach English in the High School.

The Meetings will be held in the Hall of the Girls' High School, on West Newton Street. The opening exercises will take place on Tuesday, Aug. 6th, at 10 A. M., when it is expected that addresses of welcome will be made by the Governor of the Commonwealth, the Mayor of the City, and by the Rev. Dr. Waterston, as Chairman of the Committee appointed for the purpose by the School Board of Boston.

RAILROAD ARRANGEMENTS FOR NEW ENGLAND.

Members of the Association can obtain free return tickets over any of the following railways by which they go to the meeting and pay full fare:—

Grand Trunk; Northern, N. H.; Housatonic; Stonington & Providence; Providence, Warren & Bristol; Bangor & Piscataquis; Vermont & Massachusetts; Portland & Ogdensburg; Portland & Rochester; Providence & Worcester; Worcester & Nashua; Boston, Barre & Gardner; New Haven, Middletown & Willimantic; Knox & Lincoln; Maine Central; Cheshire; Ashuelot; Connecticut Western; Boston, Concord & Montreal & White Mountains; Concord & Claremont & Contoocook River. In the general circular, it is stated that the Boston & Albany R. R. will return free; but no road leading out of Boston makes any reduction in fares.

Tickets from New York to Boston and return, may be bought of the Providence and New York Steamship Company, Pier 27, North River, N. Y., for \$6.50, — good August 5-20, inclusive.

The return tickets will be issued by Daniel W. Jones, of Boston Highlands, who will be in constant attendance at the meeting for this purpose.

HOTEL ACCOMMODATIONS.

Ten hotels having generously reduced

their prices, members of the Association presenting certificates of membership at the time of the settlement of bills, will be entertained at the following rates :—

American, Hanover Street, \$3.50 ; St. James, Newton Street, \$3.00 ; United States, Beach Street, \$3.00 ; Marlboro', Washington Street, Creighton and Clarendon, Tremont Street, \$2.50 ; Warwick, Washington Street, \$2.00 ; Everett, do., \$1.75 ; Maverick, East Boston, \$1.50. Norfolk, Highlands, \$3.00. These are all good hotels, several being among the very best in the city. The St. James, considering its nearness to the place of meeting, and its extensive accommodations, will probably be the head-quarters of the officers.

James W. Webster, Esq., of Boston, will be in attendance at the Girls' High School, on Newton Street, on Monday, the 5th of Aug., and subsequently, during the time of the meeting, to give information respecting the Hotels.

For programmes, address the President, or Daniel W. Jones, Boston Highlands.

JOHN D. PHILBRICK,
DANIEL W. JONES,
JAMES W. WEBSTER,
GEO. R. MARBLE,
JAMES A. PAGE,
C. GOODWIN CLARKE,
DANIEL C. BROWN,
GEO. T. LITTLEFIELD,
W. E. ENDICOTT,

Local Committee of Arrangements.
BOSTON, July 15, 1872.

SALARIES OF BOSTON TEACHERS.—The new schedule of salaries adopted by the School Board at their last meeting, gives an increase as follows :—masters, from \$3,000 to \$3,200 ; masters' assistants, from \$900 to \$950 ; head-assistants, from \$800 to \$850 ; assistants and Primary teachers, from \$700 to \$800,—first year, \$600 ; second year, \$700 ; third year and subsequently \$800. In the appointment for the first time of assis-

tants in the Grammar schools and of Primary teachers, an experience of one, two, or three years, including ordinary vacations, in any public annual school or schools, shall be considered equivalent to the same period of service in the Boston schools. The District Committee shall determine the amount of salary to which said newly appointed teacher is entitled under this rule.

THE School Committee have voted to discontinue the Normal department of the Girls' High and Normal School, and organize a separate Normal School, and have elected Larkin Dunton head-master, with a salary of \$4,000.

Mr. Dunton has been the Principal of the Lawrence School at South Boston for several years. He was formerly Principal of the High School in Bath, Maine, and is a graduate of Colby University in that State. The nomination is a very popular one among the teachers of the city, and the competency of the gentleman for this new and honorable position is vouched for by all who know of his merits as a teacher.

SAMUEL ELIOT, LL.D., who has been elected head-master of the Girls' High School, Boston, was graduated from Harvard College at the head of the class of 1839. He is a native of Boston, and allied with the best old families. For several years he was President of Trinity College. Much of his time has been spent in travelling and self-education. He is a gentleman of great scholarly attainments and extensive culture ; and in entering the high position to which he has been appointed, he will have the full confidence of the community where he is well known.

SALEM NORMAL SCHOOL.—The thirty-sixth semiannual examination and graduation exercises took place July 2, Daniel B. Hagar, Principal.

His Excellency Governor Washburn distributed the diplomas to the graduating class, after making a short speech. Remarks were also made by Hon. Joseph

White, Secretary of the Board of Education, and Professor Alpheus Crosby, the former principal of the school. The graduating class consisted of thirty-four members, as follows :—

Abbie S. Abbott,	North Reading.
Harriet D. Allen,	Salem.
Georgiana A. Bell,	Maplewood.
Susan E. Chapman,	North Reading.
Mary Clough,	Wentworth, N. H.
Ellen J. Collar,	Brookfield.
S. Frances Couch,	Newburyport.
Margaret E. Currier,	Lynn.
Hannah B. Danforth,	Lynnfield Centre.
Eva M. Davis,	Salem.
Mary A. Forness,	Peabody.
Frances C. Gavett,	Salem.
S. Abbie Green,	Kensington, N. H.
Mary A. Griffing,	Ipswich.
Annie S. Harlow,	Lowell.
Alice S. Hatch,	Charlestown.
Annie Horne,	Wolfborough, N. H.
Lucy C. James,	Haverhill.
Laura H. Lake,	Topsfield.
Georgiana Lewis,	Lynn.
Ella L. Manning,	Salem.
Mary A. Manning,	Andover.
Lizzie G. Millett,	Salem.
Leannette L. Mills,	Loudon Ridge, N. H.
Eliza J. Murphy,	Salem.
Ida M. Oliver,	East Saugus.
Minnie E. Parsons,	Montclair, N. J.
Helen L. Pease,	Salem.
Sarah W. Pickering,	Salem.
Hannah S. Prince,	Salem.
Clara J. Reynolds,	North Andover.
Sarah C. Robinson,	Nantucket.
Abbie L. Sargent,	Lowell.
Harriet E. Smith,	Winchester, N. H.

In the evening a pleasant reunion was held at Normal Hall. Readings, singing, and dancing were included in the programme. The next term of the school will commence on Friday, August 30.

BRIDGEWATER NORMAL SCHOOL.—The seventy-ninth semiannual examination was held July 9, Albert G. Boyden, Principal.

At the close of a very interesting day's exercises, Mr. John D. Philbrick spoke briefly, and introduced the Secretary of the Board of Education, Hon. Joseph White, who spoke to the pupils in relation to their future vocation. In the course of his remarks he alluded feelingly to the recent death of the Rev. Charles

Brooks, of Medford, who was one of the earliest and most steadfast friends of the cause of education. Mr. White then awarded diplomas to the following graduates :—

ADVANCED CLASS.

Josiah G. Bassett,	Bridgewater.
J. Martin Dill,	Provincetown.

REGULAR COURSE.

Louis H. Decker,	Newton Centre.
Lorenzo B. Grigson,	Marston's Mills.
Henry L. Sawyer,	Hopkinton.
Sylvia B. Almy,	New Bedford.
Annetta F. Armes,	Woodstock, Conn.
Mary E. Barker,	South Hanson.
Eliza A. Barrows,	Freetown.
Sara A. Barrows,	Freetown.
Abby M. Buffington,	Fall River.
Lizzie C. Capen,	Stoughton.
Elizabeth R. Case,	Swansea.
Mary D. Chamberlain,	Sturbridge.
Mary T. Clark,	South Royalston.
Carrie A. Copeland,	West Bridgewater.
Katharine W. Cushing,	Cambridge.
E. Emma Grover,	Medfield.
Gertrude E. Hale,	Peterborough, N. H.
Fannie W. Hemphill,	Northfield.
Almira M. Holmes,	Yarmouth Port.
Julia P. Humphrey,	Sutherland Falls, Vt.
Marietta K. Johnson,	East Bridgewater.
Lora L. Lincoln,	North Easton.
Ida A. Omev,	Acushnet.
Georgie Palmer,	Stoneham.
Eloise A. Sears,	South Yarmouth.
Ida M. Sears,	East Dennis.
Miranda Steele,	Boston.
Fannie M. Talbot,	Georgetown, Texas.
Helen F. Ward,	Carver.

After the award of diplomas, the teachers and pupils were pleasantly surprised by the presentation to the school of a cast of the beautiful statue, "Irwin von Steinback studying the Gothic arch," by Mr. Edward Dyer, of South Abington, in behalf of the graduating class of last year.

FRAMINGHAM NORMAL SCHOOL.—This institution is not only the oldest of the four Normal Schools, but also the oldest in America. It was established in 1839. The annual graduation exercises were held July 10, Annie E. Johnson, Principal. Rev. Dr. Miner presented diplomas to the graduates as follows :—

Isa Barrett,	Stoneham.
Marion L. Beeman,	Westborough.
Jennie H. Blunt,	Milford.
Mary L. Crestley,	Saxonville.
Louise D. Davis,	Milford.
Ada C. Davis,	Acton.
Ella M. Fay,	Southborough.
Mary Fennessy,	Framingham.
Nancy P. Flint,	Bedford, N. H.
Adelaide F. Gates,	Barre.
Anna E. Kendall,	Sterling.
Martha Pickering,	Westborough.
Jennie I. Rice,	South Framingham.
Edith G. Searle,	Northborough.
Ella F. Searle,	Northborough.
Matilda B. Tibbetts,	Natick.
Lilla F. Upton,	Worcester.
Mary A. Wallace,	Milford.
Frances S. Webster,	Charlestown.
Ella M. Welch,	Framingham.
Julia M. White,	Bergen Point, N. J.
Ella M. Wing,	Grafton.
Ella F. Wood,	North Leominster.

Brief speeches were made by Rev. Mr. Rice, of Springfield, Mr. Hagar, of Salem, Mr. Alcott, of Concord, and Hon. A. J. Phipps. The latter gentleman alluded in a feeling manner to the death of Rev. Charles Brooks, of Medford, one of the truest friends of Normal schools, for whom, while the festivities were going on here, the mourners were going about the streets in that village.

We have not heard from the Westfield Normal School.

MR. S. THURBER, principal of the High School at Hyde Park, Mass., has resigned his position, to take charge of the High School at Syracuse, N. Y.

EXTRACTS FROM SUPERINTENDENT PHILBRICK'S LAST REPORT OF THE BOSTON SCHOOLS.

Whole number of children between 5 and 15,	45,970
Number belonging to Public Schools,	38,220
Number belonging to Private Schools,	8,591
Total belonging to all schools,	46,813
Number in all schools over 15,	4,343
Number between 5 and 15 in all schools,	42,470
Number 5 years old not in school,	1,149
Number 14 years old not in school,	1,419
Half the number between 12 and 14 not in schools,	489
Number between 5 and 15 unaccounted for,	443
	3,500
	45,970

It appears, then, that the whole number of pupils of all ages belonging to the public and private schools is considerable in excess of the number of persons in the city between 5 and 15 years of age; that the number between these ages belonging to the public and private schools, is 92 per cent of the whole number in the city; that of the 7 per cent not attending school, six sevenths are pretty well accounted for, making 99 per cent in school, or accounted for, while 1 per cent remains unaccounted for. This statement of the case respecting the school attendance in this city seems to afford evidence for the belief that the number of children who are growing up without acquiring at least the rudiments of education is quite small. During the past ten years, I do not remember to have met with the case of a child who had resided in the city until the age of fourteen without learning to read and write.

The following table shows the ratio of the *total school expenditures* of the City of Boston, including school-houses and lots, as compared with the *total city tax for all purposes*, for two decades, expressed in decimals: —

DECADE FROM 1841-51.		DECADE FROM 1861-71.	
1841-42	25.0	1861-62	22.9
1842-43	21.7	1862-63	17.9
1843-44	28.2	1863-64	13.2
1844-45	27.6	1864-65	14.3
1845-46	28.8	1865-66	13.0
1846-47	32.0	1866-67	11.7
1847-48	34.3	1867-68	13.7
1848-49	26.8	1868-69	21.5
1849-50	26.5	1869-70	20.9
1850-51	25.7	1870-71	17.4
Average,	27.6	Average,	16.6

From the above table it appears that, for the ten years ending 1851, the average ratio of the school expenses, as compared with the total city tax, was 27.6, while for the last ten years the ratio averaged only 16.6. So that, if we should increase our school expenses fifty per cent and more, we should only stand *relatively* where we stood twenty or twenty-five years ago. This statement is not made as a reason for any special increase of the outlay for schools, but I present the fact as it is, as an answer to the random and sweeping charges which are not unfrequently made against the management of the School Committee, with reference to economy in financial matters.